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BANNER OF THE COVENANT.

1851.

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"For Christ's Crown and Covenant."

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THE

Banner of the Covenant.

AUGUST, 1851.

Theological Discussions.

[For the Banner of the Covenant.]

BIBLE CLASS QUESTIONS.

[Continued from p. 178.]

OF ANGELS.

Where do we meet with the first intimation of the covenant of grace in the Bible? Gen. iii. 15. Is not Satan called the "old serpent" and the devil? Rev. xx. 2. Was it by this evil agency, our first parents were tempted to sin against God? Do we read any account of the manner of his own fall from holiness? He did sin, however, before man? Was Satan the only angel who sinned and fell? There were then many, even legions of angels, who kept not their first estate? Jude 6. But they did not *all* fall, did they? 1 Tim. v. 21. When Adam fell, did not all men sin in him and fall with him? How is it, then, that when some of the angels fell they did not all fall? The principle of representation, then, was not introduced among the angels as it was with man at first? But is this the only and the very reason the rest of the angels did not fall? What then is the reason? God's electing and confirming grace, then, was manifested to some of the holiest created intelligences? Did not God make all the angels holy? And some made themselves devils, did they not? Is not God the Creator of all men? But do not many men make themselves liars and drunkards, &c.? Would it be right, because they do so, to deny they are God's creatures? And is it not just as absurd to deny that the devil is God's creature, because he made himself a devil?

Have good angels any thing to do with the covenant of grace? With adoring admiration do they not look into the mystery of redemption? 1 Pet. i. 12; last clause. How are good angels employed in heaven? Rev. v. 11, 12. Have they not sometimes been employed to execute God's righteous judgments on wicked men, in this world? Gen. xix. 13. Did the cities thus destroyed, lie at the southern extremity of the Jordan? Was Sennacherib's army destroyed by an angel? 2 Kings xix. 35. What have good angels to do with the Church on earth? Heb. i. 14. Have not angels distinct personal existences? Can they be seen and felt as men can? Since they cannot, would it be correct to deny their personal existence? Would not the same objection lie against the being of God and the spirits of the righteous?

Are not all the impenitently wicked the seed of the serpent? John viii. 44. What will become of all such? Ps. ix. 17. How can you read this and not tremble? Should you not then flee those lusts which war against the soul? 2 Tim. ii. 22.

Romanism.

[For the Banner of the Covenant.]

POPERY IN BRITAIN.

Never, probably, since the time when direct force was employed in the controversy, did Romanism and Protestantism look each other so fully in the face as at this moment. An over-credulous Pope was persuaded that England longed for his sway, and he sent her, as an earnest of future favours, a veritable *Cardinal*. Rumour may or may not be correct in asserting, that papal advisers warned their master to allow something for the vanity and ambition of his informant, and that these same advisers now rejoice in the events that verify their own predictions. England did not, as in the days of Cardinal Pole, bow to Dr. Wiseman and beg his blessing. Instead of such humiliation, her parliament is making laws—uniting, think many, as much toleration as is consistent with self-preservation, and the purport of which is, that if Cardinal Wiseman persists in being a cardinal, and manufacturing bishops, he must enjoy the dignity, and follow his profession, beyond the seas. All but the very moderate Roman Catholics, are of course very angry. Significant bonfires have been kindled by my countrymen, for Lord John Russell's effigy; and the priests have been eloquent on every altar regarding this persecution of their faith. Perhaps it is to be regretted that legislation should have been necessary on the question. The fact will be dexterously employed to give to Romanists the appearance of a weak and down-trodden party—a persecuted minority. The natural sympathies of a class, which, regardless of relative merit, feels for the weaker party, will be drawn upon, and a pretext will be given to many to rail and whine, as may suit the occasion, about "Romish wrongs and Romish endurance." Those who are labouring to disseminate Bible truth among a Romanist population, have already observed a degree of alienation, consequent upon the view of this Bill, presented to the popular mind—inflammable always in proportion to its ignorance.

But it can be said on the other hand, that legislative interference had become a national necessity. A Cardinal is *not a mere Ecclesiastic*. He ranks as a temporal prince. He *is such* to all intents and purposes. The pope then, as a foreign power, could not be allowed to create princes, introduce a new law—the *Canon law*—and set up an independent jurisdiction in Britain. Besides, by this act, Rome claims supremacy over every baptized person in Britain. The claims of Rome, allowed, become "rights;" and we all know how Rome establishes her "rights," even by such strong reasons, as bolts, bars, chains, and prisons. And so far as Romanism is a religious system, tolerate it, by all means. Let there be no penalties for saying a mass, or seeing a mass. Give the priest full permission to administer the filthy rite of extreme unction, though it only lubricates the dark passage of a sinner into another world. In one word tolerate all of the system that is religious, and that clashes not with the safety of Christian freemen. But all the world's experience proves that much of Popery is away and beyond the limits of a *mere religion*. It is a state above states, a government over governments. A number of strange facts have lately been before the public eye, illustrative of Rome's selfish procedure. A vain attempt to get an orphan into a nunnery, whose claims upon charity were the possession of £80,000—a lawsuit at the

instigation of the friends of a Frenchman, whose £10,000 were slipping into the Church's hands, and a number of kindred facts, have awakened public attention to call for a bill, subjecting "religious houses" to regular inspection. We have heard it remarked that these things have come very providentially, when men were willing to look at real, undiluted Popery. We would rather suppose that the close scrutiny now meeting and investigating Popish deeds, is bringing to light its schemes and plans, and that man's quickened vision is now detecting what may have been going on, all unseen, and unnoticed, through all the years of the system's "dark duration."

These facts, however, evidence the existence of an element in Popery, away and beyond the simply religious. Rome can wield the sceptre which the Saviour deprecated, saying, "My kingdom is not of this world." "Here are two swords," said the disciple—"that is," says Rome, "the temporal, and the spiritual power, in Peter's hand." She uses both, as a Church, and in her office-bearers, in detail, she is at war incessantly with the Apostle's saying, "The weapons of our warfare are not carnal." What an absurdity would this be, in the mouths of Rome's agents, from the frail, and feeble, and fettered, man whose blasphemous name is "Christ's vicar," to the lowest, and vilest minion, who, under the un-evangelic name of "priest," degrades the office of a minister of Christ! "Not carnal"—says Pio Nono; and he bids the French shot and shell fall in fiery showers on the "city of the saints" with its 365 churches,—that spurns him from her palaces. "Not carnal"—says the "Society of Jesus," as it bids the door of an "inner prison" creak upon an incarcerated Achilli, or leads him out to a market-place *auto-da-fè*. "Not carnal," says the Irish "priest"—Father Malone, who was tried the other day, for abusing a woman and making free use of his whip; and the crime of the woman was sending her children to a Bible school. "Not carnal" they may all say. But who believes them when they say it? No, Rome is equal to any undertaking. She can stoop to ruin the trade of a Bible-reading mechanic, or block up the course of a nation's legislature. Has she not done it only a few weeks ago in Britain? Mince the matter as men may, it was "Papal aggression" that lay at the bottom of Lord John Russell's difficulties. Oh! would that this might rouse up British senators to see the vanity of conciliating Rome by "sops to Cerberus"—concessions to error that have two bad effects—to increase the craving appetite they feed, and to bring down upon the nation God's righteous indignation. Oh! when will Britain, from the analogy of her own by-gone annals, learn the lesson that whenever she becomes thoroughly the patroness of error, she falls, and falls irrecoverably!

Still there is not much over which Rome can boast in her present position in Britain. True, indeed, she is getting daily accessions from the Church of England's Puseyism. These, however, do not strengthen her, nor do they weaken Protestantism. They are better out of the ranks in which they could, and would, be traitors. Dr. Pusey tried a few weeks ago to keep a number of his friends in the Establishment, that they might the better disseminate their views. They refused. They had grown wiser than their teacher, and have gone the whole length of "Anglican principles"—to a recantation of Protestantism. Zealous Churchmen devoutly wish that Dr. Pusey and the Bishops of London, Exeter and some others would be equally honest.

But, no. They keep their places; and who can put them out? There is a fact in English episcopacy. A man may be a bishop, teaching popery openly, and no man can remove him. He is a church fixture, and no Elizabeth can say now, "I will unfrock you." Henry of Exeter, in a late "pastoral," says he knows no work by a minister of his church containing "half so many heretical statements," as does the "charge" of his own primate, the pious and valued Archbishop of Canterbury. Rome, however, derives no elements of strength, even from these things. Good men are being stirred up to pray against, and strive against the principles that lie at the bottom of Puseyism and Popery. *And to lead others to the same, do we mention them*—not to triumph over our neighbours' weak points, and bring them into self-glorifying contrast with ourselves, but to excite that deep interest in the general concerns of Protestantism that ought to be felt in every Protestant bosom,—and to keep ourselves on the watch *against kindred iniquities*. Oh! it is a fearful thing when the worm man, forgetting to hide pride from him, builds up a pedestal of proud ceremonies, and puts himself thereon to be glorified! Oh! it is a blighting and a withering curse, to a church, when man is allowed to collect together, as may suit his fancy, artistic and imposing paraphernalia, and in the midst of the gorgeous complexity set himself up as officiating high priest! Unrenewed man, in any position, is proud. Man in the ministry, we have often thought is specially tempted to the sin of Satan. Many there are who would become individually great if they could. But they cannot. How then shall they gratify their wish? By becoming part and parcel of a great whole. Rome presents that appearance. She has an apparent uniformity—the uniformity of a set of men, whom the tailor dressed in the same cloth, and the drill-sergeant taught to walk in the same step. But, *that uniformity, is not unity*, the oneness of soul, that characterizes the followers of Emanuel, whether, they shiver towards the pole, or are scorched under a vertical sun. This appearance of unity beguiles many. Their minds once fixed on that idea, they will overlook many things obviously wrong—as excrescences on the great trunk of a church having this mysterious and majestic "unity." Oh! what unity! Unity like that of an African desert, where no oasis relieves the eye or breaks the monotonous sterility of the wide, uniform, waste. Unity like that of the Dead Sea, whose waters no gentle wind ruffles and whose shores no pleasant trees or flowers variegate. Unity, such as the gardener produces in his box-rows by incessant clipping, and a unity which no individual shrub retains without clipping—*except the dead ones*. And how much clipping Rome has to do! The confessional, the altar denunciation, the secret denunciation, the inquisition, the espionage, the suppression of Bible-reading, the Index Expurgatorius, and the armies that hunt down the Albigenes and the Lollards, are just so many forms assumed by the tremendous scissors of Papal Rome, to prevent her stunted offspring from casting forth free and unfettered boughs, after the manner of the "trees of righteousness, the planting of the Lord."

If the communication, in this form, of such thoughts regarding Romanism—not new—but enforced on the writer's mind, by daily contact with Popery—be deemed of any use, he will deem it a duty, in a more careful manner, to continue the contribution. J. H.

THE CHURCH IN SCOTLAND.

We find in the "Scottish Guardian" for May 23, a full report of the impressive speech made by the well known missionary, Dr. Duff, on his election to the Moderatorship of the Free Church Assembly. It is an address full of the most valuable thoughts, expressed with eloquence of no ordinary character. We extract from it a sketch of the History of the Church of Scotland till the Revolution Settlement. We regret that we have not room to publish the whole of it.

"It will be necessary, first, to inquire, what is the distinguishing function—the grand characteristic mission of a church of Christ, in the present evil world? And, secondly, how, or in what way, has this mission been discharged, from the beginning, by our Church and nation?"

"It is clear that we can only glance at some of the leading points which such a wide field of inquiry would open up before us.

"As to the distinguishing function, or grand characteristic mission of a Church of Christ in the present evil world, it may at once be replied, that it is entirely that of a belligerent or militant power. This, in theory, most people are as ready to admit, as in practice, they have hitherto been so much habituated to disregard it. The whole world is in a state of rebellion against the Most High. Christ has purchased it at the inestimable price of His own precious blood. It is now, therefore, His inheritance by right of purchase; though not His, as yet, by actual possession. As its Sovereign Proprietor and Lord, He commissioned his believing followers to go forth into every land, and by the sword of the Spirit, and His own promised presence and blessing, quell the rebellion, and reduce the rebels to rightful submission and allegiance to their heavenly King.

"At the outset, therefore, in every land, the soldiers of the cross are thus in the position of an invading enemy. Their dealings are exclusively with rebels or inveterate foes. But, when numbers of these are prostrated, and their territory seized, the invading army must next divide itself into two. One-half must go forward under the great commission, in prosecution of the original enterprise. The other half must remain behind, to bring the subjugated people under the administration of settled government and justice—to plant institutions for the cultivation of the spirit of loyalty, and the continued maintenance of order and law—and to furnish the muniments and appliances of aggressive warfare to the advancing army in the field.

"This twofold generic function of the Christian Church has been felicitously portrayed by the celebrated historian of the Reformation. 'There are,' says he, 'two movements in the Church: one is effected inwardly, and its object is its preservation; the other is effected outwardly, and the object aimed at is its propagation. There is thus a doctrinal Church and a missionary Church. These two movements ought never to be separated; and when they are disunited, it is because the spirit of man and not the Spirit of God prevails.' Mighty definition this of a true Scriptural Church! would that it were engraven on the hearts and on the very foreheads of all her members! we may shut our eyes against the fact, even as we may shut our eyes against the light of day; our sloth, our cowardice, and our avarice may lead us to wish that the fact were otherwise. But, there the fact stands, and in the blaze of scriptural light—clear as the meridian sun, and unmoveable as the everlasting hills. This twofold function of inward preservation and outward propagation—in other words, of internal teaching, discipline, and government, and of external aggressive warfare with the legions of unreclaimed heathenism, constitutes, by Heaven's decree, the distinguishing character and attribute of a true Church of Christ. The vigorous, uninterrupted exercise of this twofold function constitutes its peculiar and distinctive mission in the world, under the present dispensation. And the faithful

discharge of this glorious mission, its Divine Author and Head has ordained to be the law or condition at once of its being and well-being—a law or condition as immutable as the foundations of the eternal throne.

“Such being the twofold function of a true Church of Christ, we have next to inquire, ‘How, or in what way, has this twofold function been discharged, from the beginning, by our Church and nation?’ We purposely say from the beginning, because, by constantly overlooking God’s marvellous providential dealings with us as a church and nation, even from the earliest times, we miss one of the grounds of enhanced obligation, as well as one of the most powerful propellents to action that can be brought to bear on generous, susceptible spirits.

“For those who are habituated reverentially to trace the hand of God in civil as well as sacred history, it is no vain thing to remember how, from earliest times, Scotland has not been unhonoured of the God of providence as a field for determining the strength of antagonist principles, fraught with the weal or the wo of nations. Even there the ambition of all-grasping Rome first fairly grappled with the passion of patriotism; and there was first most effectually taught, that ‘the love of hearth and home’ could inspire the poorest possessors of the sternest and wildest of lands with a spirit and energy that were more than a match for her invincible legions. Even there her lordly aristocratic neighbour of the south was at length constrained to learn, that the genuine spirit of liberty and independence could outlive the wear and tear of whole centuries of oppression; and, ever and anon rallying into fresh vigour, could humble in the dust the pride and flower of all her chivalry. There is indeed a spurious and unhealthy spiritualism, that would scout and scorn all this as irreligious or profane. But, for our own part, so long as we believe the God of providence to be identified with the God of grace, how can we but magnify his glorious name, for having inspired our great forefathers with a resolute spirit of national independence—a spirit which, transmitted from sire to son, has been blessing and enriching their descendants from age to age? How can we but glorify Him, under whose governance the character of the Scottish people—roughly cradled amid the storms, and nurtured amid the tempests of troubled life—grew up into a robustness and hardihood, and their principles of action into a tenacity of sinewy strength that would never brook the touch of foreign tyranny? And how can we but praise Him whose ‘mercy endureth for ever,’ that, up to this day, in reference to their hereditary rights, and unsundered privileges, and free-formed institutions, civil and religious, their attachment to these can only be parallel with that which they bear to their own native hills!

“Christianity, introduced among such a people, might be expected to modify and sanctify, but not to paralyze their manly energies. And so it proved. But with details we have no concern, any further than to recall to mind how the extermination of the Druidical priesthood, under the terrible vengeance of the Roman General, early paved the way for the new faith; how the presence of Christians in the Roman army contributed to this result; how the exemption of Britain from the earlier general persecutions rendered it the asylum, the sanctuary and the home of Christian refugees from other lands; and how, when the last and greatest of these, that of Dioclesian, at length reached the southern division of the island, ‘our fathers,’ as has been well observed, ‘reaped the reward of their valiant and noble stand for national independency, by receiving amongst them the most distinguished of the Christian confessors and Christian ministers of South Britain; by whose piety and learning the cause of the church, planted about a century before, was greatly promoted among us; so that, however little acknowledged, it may with perfect safety be asserted, that Scotland, since the second century, has not wanted a primitive, apostolic, and orthodox church.’

“The question now arises, How did the church of Christ, thus early planted in our land, discharge her divinely ordained mission? How did she

execute her twofold function of inward preservation and outward propagation? The reply is, In a way which, while it calls for admiration and gratitude, is well fitted to humble us, with our immensely superior advantages, under a painful sense of our manifold shortcomings.

“As to inward preservation, it is sufficient simply to call to mind how the Pelagian and other heresies were so strenuously and perseveringly opposed by chiefs, and pastors, and people, that, in the end, they were cut down to the ground, leaving only their roots to linger invisibly in the soil of old nature;—how, in no other country in the world, was there such strenuous, long-continued and successful resistance made to the claims of the Popes to sovereign power, or any right of interference with the spiritual independency and internal government of the church: and how, as the blessed consequence, the primitive doctrine, discipline and government were maintained against the prelatie invasions, the traditions, the rites and ceremonies, the idolatries and superstition of papal Rome, for whole centuries after they had inundated every other land.

“As to outward propagation, it is enough to call to mind how Columba and his followers laid the foundation of numerous establishments which proved emanative sources of illumination to the benighted regions all around; how, not satisfied with planting the tree of life in the uncultivated wastes of their own land, men, fired with apostolic zeal, went forth, carrying the gospel northward to the Orkney Isles, and Southward into the Saxon kingdoms of Mercia and Northumbria; how, not scared by the perils of the deep, they pierced into the heathenism of Ireland, and held up the lamp of salvation to pagan multitudes on the Continent of Europe; how, from these varied and successful labours, one who studied the subject has been led deliberately to hazard the remark, that ‘the Scottish church, with its simple and primitive forms, did, beyond all question, more to preserve and propagate the light of knowledge and the life of true religion over the world, during the dark ages, than all Christendom besides!’

“At length, however, in the 13th century, after a frightful series of intrigues, treacheries, and violences, the country was overrun with whole armies of Romish monks, priests, and prelatists—the spiritual liberties of the people were entirely destroyed—and the faithful remnant of confessors completely silenced, or compelled to retire to the recesses of forests or the dens and caves of the earth. But, praised be God, amid the solitudes of nature, and the lonely dwellings of the scattered poor, was the memory of departed glories preserved as a hallowed tradition—generating a secret hatred of the persecuting power which had so violently extinguished the light that had so long shed its benign effulgence over the land, and cherishing a mysterious and undefined hope of the dawning of another glorious day. And so, in the event, it proved.

“In due time the trumpet blast of Reformation sounded through the land. On the national mind it seemed to act as with a resurrection power. For soon it did appear that the sturdiness of ancient character and love of independence, though long under repression, had not been destroyed—that the natural energies, though long curbed by the bridle of despotism, had not been eradicated—that the spirit of Columba and his Culdee followers, though long not daring to show itself in the light of open day, had not been entombed amid the wreck of its visible institutions. The energies of the national character, the passion for national independence, the hereditary spirit of civil and religious liberty—as if pent up like the winds in the cave of Eolus—burst forth uncontrollably over the entire surface of society, agitating its waters from the very depths, and tossing the Papal armaments, with their galleys and crews, on the reefs and rocks of utter perdition. In other words, it seemed as if at the sound of the Reformation trumpet a whole army of Reformers had in a day sprung up from the down-trodden soil of ancient freedom. With torrent or whirlwind force did these rush forth to the vindication of the

sacred rights of conscience, the freedom and immunities of Christian citizenship, and the sullied honours of their divine King and Saviour. And such was the vigour of the onset, and such the success with which the mighty warfare was crowned, that in no country in Christendom was the blighting system of anti-Christian Rome more thoroughly uprooted; in no country in Christendom were the distinguishing principles of the Reformation—the eternal verities of Jehovah's word—exhibited in purer or more perfect forms, or more rapidly and extensively established. In no country in Christendom was the essential spirit of the Reformation more effectually imbibed, and incorporated with the entire range of national character and national institutions; and, praised be God, in no country in Christendom have the blessed and inestimable fruits of the Reformation been retained more permanently, or with a fairer prospect of increasing vitality and richness.

“And surely it were an act of base ingratitude towards the God of providence, whose chosen instrument he was, not to refer, in passing, to the chief agent in effecting so vast and influential a reformation—a man in whose individual personality seemed to be embodied the national genius of Scotland—a man into whose bodily form (if, for illustration's sake, it be lawful to indulge in an oriental style of thought,) it seemed as if the heroic spirit of the patriot Wallace, or of the Bruce of Bannockburn, steeped and purified in ‘the fount itself of heavenly radiance,’ had transmigrated, in concentrated strength and energy. And, surely, methinks that, instead of giving way to the puling and sickly, the mawkish and the morbid, hypochondriac pietism that would preclude all admiring reference to the God-commissioned warriors who were privileged to ‘fight the good fight,’ and are now ‘inheriting the promises,’ it might, in this age of soft and downy effeminacy, do us all good to be enabled keenly to appreciate and honestly to admire the character of such a mighty man of valour as John Knox; that, in admiring, we might be led to imitate; and, in imitating, give birth to fresh deeds of imperishable renown.

“The Scottish State, now liberated from the tyranny of Rome, was Protestant and free—free to act out its distinctive civil duties, under sole responsibility to the great God, whose ordinance it was. The Scottish Church, now liberated from the tyranny of Rome, was Protestant and free—free to act out its own distinctive spiritual duties, under sole responsibility to its own Divine Head, whose ordinance it was. Both State and Church being liberated—both being Protestant—both being free—each joyfully recognised and respected the freedom and inherent independency of the other. Each felt itself under sole fealty and allegiance to the King of kings—to be sovereign and supreme in its own department:—the one, in the secular and civil; the other, in the ecclesiastic and spiritual. In those days of unsealed vision, it was seen, as with the force and clearness of intuition, that for the church to usurp, or pretend to exercise, control over the State, would be to revive the odious civil despotism of Papal Rome; and that for the State to usurp, or pretend to exercise, control over the church, would be to revive the odious spiritual despotism of Pagan Rome. But, though these mutually recognised and honoured each other as independent and free, it was felt that between them there was a close and peculiar relationship—as conspiring and co-operative ordinances of the same heavenly King, appointed for the promotion of His glory and the highest good of man. And though neither might dare, without treason against their Sovereign Author, to aim at supremacy over the other, it was felt that both, as free, independent, and co-ordinate powers, might, for reciprocal strengthening and support, enter into a friendly and loving alliance. Alliance, we say, as contradistinguished from base surrender of distinctive rights and privileges on the one hand, and identification, or rather, unification of Church and State on the other. Surrender, as already noted, was out of the question. The piety and single-heartedness of leading parties, on both sides, peremp-

torily forbade it. And as to absolute identification of Church and State, as recently propounded by certain half-cloistered, half-metaphysical, half-sentimental speculatists in Germany, England, and Scotland, the subject did not find any favour or acceptance from the fathers of the Scottish Reformation. These clear-headed and wise-hearted men appear at once to have discerned, with one of those strong penetrative glances of their own uncommon common sense, that should the pre-millenarian view of a personal reign of the Messiah on earth ever prove the Scriptural one, it was then, and then only, that the theory of absolute identification could be realized; and, in this respect, we may be well satisfied to tread in their footsteps, even though, in our day, the theory has furnished the staple material of many a pleasing day-dream to such distinguished personages as the Chevalier Bunsen, Arnold, and Argyll. Here, however, it is needless to do more than simply advert to the fact, that it was not till after the church had been completely constituted and organized,—till after she had adopted her doctrine, modelled her government, and regulated her discipline agreeably to ‘the infallible truths of God’s Word’—till after she had held fifteen free Assemblies, without any warrant, sanction, countenance, or authority from the State,—that the friendly alliance between the Church and the State was, in 1567, actually consummated—an alliance, which happily left the church as fully in possession of her spiritual independence, rights, and privileges, as the State was left in possession of its civil independence, rights, and privileges. The grandest exemplification this which the world has yet witnessed of a pure Scriptural union of Church and State!

“One thing—heretofore unnoticed, so far as we know, by ecclesiastical historians—and one thing only was wanted to complete the triumph, and ensure the fulness of the divine blessing, in the promised presence of the church’s great Head—and that was a distinct and positive recognition, at least, of her divinely ordained evangelistic function, with reference to the out-field of the world.

“This we must ever hold to have been a deplorable, a fatal oversight or omission. The Papal Antichrist had invaded and seized on the territory already occupied by a true and pure church of Christ. That church, in the name and strength of her heavenly King, had risen up and shaken off the anti-Christian usurpation—restored the whole cycle of Divine truth—re-erected the standard of Jehovah Jesus as sole Prophet, Priest, and King in His own house and kingdom—and established in friendly alliance with a Christian State the noblest institutions, after the primitive apostolic model for unweariedly persevering and onwardly perpetuating a pure evangelism in the land to latest generations. Thus was one of the two essential functions of a Christian church militant discharged within her own reclaimed territory, in a way so glorious as to leave us little to desire. But the other equally essential function of a true church militant—that of planting the standard of the Cross, by outwardly propagating the faith of Jesus, among the unreclaimed realms of Gentilism—was (and it is with grief and sorrow that the acknowledgment is extorted from us,) wholly unrecognised, wholly neglected. Let it not be alleged, in extenuation, that the Reformation in Scotland did prove an emanative fountain of light and life to other lands. We cheerfully admit that it did so; yea, we glory in admitting that its influence was sensibly felt in Holland and other Continental kingdoms—that it helped to convert the north of Ireland into a living garden of evangelism along the confines of a dreary Popish desert—and that it acted, in a thousand ways, on the evolutions of the national mind of England. All this and much more we glory in admitting. But, seeing that these were countries already within the bounds of Christendom, all this interferes not, by one jot or tittle, with our regretful assertion, as regards the entire absence of a recognition of the evangelistic function in its more peculiar and distinctive aspect towards the heathen nations. Neither let it be alleged, by way of ample excuse, that in those days we had no colonies in immediate contact with heathen tribes—no merchant fleets traversing the great ocean—no proper facilities of intercourse with distant

and foreign climes. All this was still more true of the times of Columba and his apostolic band. And yet, surcharged as they were with evangelistic zeal, the tempests and the perils of the deep did not prevent them from carrying the torch of salvation into the thickest night of foreign barbarism. And when we think that, whole centuries before the Reformation, millions could find their way, on the wings of superstitious zeal, through all manner of uncouth trials and hazard, into Pagan and Saracenic realms—yea, and when we think that, in the spirit of curious or mercantile adventure, single travellers like Marco Polo, found their way to the shores of India and into the very heart of Asia, we are bound to admit that, had the same fire for diffusing the gospel among the Gentiles, which animated Columba and his followers, glowed in the bosoms of our Reformers, the duty would at least have been solemnly recognised—ay, and many, many a reformed evangelist must have found his way into the regions of heathendom.

“But did the church, which, by thus overlooking or neglecting her grand evangelistic function, had her attention left thus wholly undistracted, and her resources wholly unimpaired, for conserving the interests and objects of home evangelism, fare the better for her oversight or neglect? Ah, no! vain, vain beyond expression, is it on the part of man to suppose that he can with impunity contravene any divine ordinance; or that the zealous discharge of any one commanded duty, however important, can make up or atone for the neglect of any other duty, alike important and imperatively enjoined.

“The season of our church’s prosperity, after her formal recognition and establishment by the State, did not last long. But, for our more immediate purpose, it is only needful to recall to remembrance how, after a desperate series of struggles, her rights and liberties were for a second time, in 1578, ratified by the State; how, after a still more desperate series of struggles, under the leadership of Melville, they were a third time, in 1592, asserted and confirmed; how, after another series of struggles, characterized by increasing violence, they were a fourth time, in 1638, under the championship of Henderson, gloriously vindicated, in that ever-memorable Glasgow Assembly, which ushered in ‘the Second Reformation;’ and how, while on all these occasions the church had nobly discharged her function of inward preservation, we look in vain for any recognition of the obligatoriness of the other function of outward propagation.

“Then came speedily the most terrible period in Scottish history, guilty of acts of matchless treachery and ingratitude: to these Charles II. soon super-added equally matchless acts of cruelty. If his grandfather scourged with rods, and his father with scorpions, it seemed to be his purpose to bray the nation in a mortar, grind it to atoms, and scatter the dust thereof to the four winds of heaven. At one blow the civil and religious liberties of the people were laid prostrate in the dust.

“What course did the pious and faithful of the land pursue when they beheld the crown and sceptre of the Lord’s supremacy thus flagitiously transferred to a frail, perjured, perfidious earthly monarch? Did they relent, or relax, or shrink from the perilous contest? No. Every where they met, protested and petitioned with earnest prayers, entreaties, and tears, against all these acts of spiritual treason. But their tears were confronted with derision; their prayers with taunts and threats, and their petitions with interdicts and scorn. Did they then desist? No: not only the ministers, but the very peasants and artisans of those days were fraught with divine knowledge, fired with the spirit of the ancient worthies, and panoplied with the whole armour of God. Therefore did they cheerfully resolve to lay down their lives rather than cease to proclaim and adhere to the Lord Jesus, as ‘a free King in His own kingdom, and a free governor in His own House.’

“And surely, in these strangely degenerate times, when ‘the love of pleasure’ is so often mistaken for ‘the love of God,’—when fair weather religionists, ‘clothed in purple and finelinen, and faring sumptuously every day,’ can sit down

in their tapestried palaces, or recline on their silken couches, and luxuriate in the sufferings of the martyrs, when these are set to music or rehearsed in song, and, in the sensuous transports of such self-regalement, fondly and dotingly conclude that they themselves are animated by the martyr-spirit;—oh! surely it might help to cure them of their infatuated self-delusion, were they to retire into the privacy of their closets, and vividly realizing the position of the martyrs, were they to ask, as in the presence of the heart-searching God, Are we really prepared, if called upon this very night, for conscience sake, to act as they acted—to suffer as they suffered?

“ With reference to the period now under review, one may well exclaim, —‘ What tongue, what pen, what skill of men,’ can portray the trials, the struggles, and the sufferings of those evil days? As in them were gathered up and recapitulated all the testimonies of former periods, so in them seemed to be concentrated all the cruelties and torments of former persecutions. The tide of testimony had been swelling, and so had the tide of accompanying wo. As in the fitful gusts of a raging hurricane, the most vehement is the last; as in the successive paroxysms of a burning fever, the most violent is the last; so, in the halts and pauses, the march and procession of relentless persecution, the combined powers of earth and hell united in pouring the vials of their fiercest wrath into the last.

“ Is evidence wanted to attest the appalling fact? Witness, ye Privy Councils, whose libertine nobles and crafty priestmen strove to outvie, under pretext of law, the blackest deeds of a Spanish Inquisition! Witness, ye Courts of High Commission, armed with power to search for and apprehend, to fine, imprison, or massacre without trial, all who presumed untedly to pray or hear the gospel—all who refused to abjure their covenant, or renounce allegiance to their heavenly King! Witness, ye maraudings of a brutal soldiery, that trode over the butchered remains of an innocent and God-fearing people, with a blaspheming insolence and Satanic ferocity which equalled or surpassed all that has ever been recorded of Goths and of Vandals, of Tartars and of Turks! Witness, ye iron screws and horrid moulds, and all other enginery of ingenious malice, that dislocated the body joint by joint, or forced the marrow to mingle with the crude consistence of bruised and mangled limbs! Witness, ye dungeons of Bass and Dunottar, and other crags and castles of the ocean deep, that beheld hundreds immured in mire and filth—parched with thirst, or stifled by a polluted atmosphere—bound to the clayey or rocky floor that never saw the sun, with a slow heat applied till the flesh was consumed from the calcined bones! Witness, ye waters, that were doomed, by your gentle rising flood, reluctantly to quench the spark of life in the aged widow and the youthful maiden, whom one expression—a single word against Zion’s King—would have saved from drowning at the stake! Witness, ye flames, that supplied a winding-sheet to many a murdered saint! Witness, ye upland moors and barren heights, and bleak mountain solitudes, bedewed with tears, and consecrated by the blood of Zion’s persecuted children! Witness, ye elements that, in open day or at dead of night—as if instinct with sympathies denied by fellow-men—invited and enabled scattered fugitives to assemble for the worship of the God of their fathers! Witness, ye wintry storms and roaring cataracts, that foiled the pursuit of the tyrant, and baffled the bigot’s cruel rage! Witness, ye sheeted lightnings, by whose kindly gleams the sacred Book was opened, and words of comfort poured into the harrowed soul, eliciting hymns of high praise and songs of sweetest melody! But what shall I say more? for the time would fail me to tell of the hundreds and the thousands that toiled, and struggled, and died in defence of sacred liberty—the hundreds and the thousands whose blood was shed in confirmation of the truth as it is in Jesus—the hundreds and the thousands who lived unknown—

“ ‘ Till persecution dragged them into fame,
And chased them up to heaven.’ ”

Domestic Missions.

VERMONT.

The following letter from a domestic missionary gives an interesting sketch of the domestic missionary field in Vermont. We hope it may encourage those who are looking forward to the work, and stimulate such as are able to sustain efforts so much needed, and so full of promise.

REV. AND DEAR SIR,—Having been licensed by the Northern Presbytery on the 15th of May last I remained in New York for two sabbaths, at the request of my respected friend, Dr. M'Leod, in order to supply his pulpit during his absence at Synod; after which, in accordance with the directions of the committee of supplies, I came to this place, where I remain till the 1st of October.

On the first sabbath after my arrival in Vermont, I preached in Mr. Hill's pulpit, South Ryegate. Here there is a large and flourishing congregation. It might not be uninteresting to some of your readers to describe the location of the church,—as it is generally acknowledged by strangers and residents as not only beautiful, but having few equals. The face of the country (as you are aware) is very hilly,—especially in Ryegate, and some of the surrounding townships. Often the peaks of these hills, or mountains, they might be called, are not farther distant than half a mile, separated by small, yet very fertile valleys. In one of these valleys, is the church situated,—on the bank of a beautiful stream, a branch of the Connecticut. What a cheering and delightful prospect, especially to the man of God, the heaven-bound traveller, when he has ascended the summits of the surrounding hills, and looks upon the scene below! There is the highly cultivated valley, covered with an abundant crop, and the stream passing on in its silent course, fructifying the land on its borders, while close by its side is the house of God, which for appearance is on a par with the surrounding scenery. But that is not all: he is farther rejoiced by remembering there, too, is a resting-place on his journey, where food and raiment are provided, where he can drink of the wells of salvation, and be prepared, through the bounty of the great Benefactor, that hath provided the spiritual repast and house of rest on the way, for the pursuing of his journey with alacrity and zeal.

Here is usually a congregation bordering on four hundred people, which for appearance and intelligence would do honour to many of our city churches. Through the blessing of God on the untiring labours of the respected pastor, Rev. R. A. Hill, the congregation, with the entire locality, give evidence that the pleasure of the Lord is prospering in his hands. I should like to give to the readers of the Banner, and especially to country congregations anticipating the building of a house, a sketch of the plan on which this house was built, or rather the funds raised, having been done exclusively by the congregation, though then in a weak state, and thereby saving the minister of that too common and sometimes unpleasant practice of going around preaching for and soliciting general subscriptions. This I may do at another time.

On the two following sabbaths, I preached at what is called Walter Harvey's meeting house, about eight miles north of South Ryegate. In this neighbourhood we have about fourteen members; here I had a congregation of over two hundred. There is at this place a good house, owned partly by the Pro-Re-Natans, partly by us, and partly by some

that belong to neither; these latter are in feeling and expression with us, as a general thing, and attend regularly on our preaching. We preach here every alternate sabbath. Rev. J. Beattie, a pro re nata minister, also preaches in this place alternately. Here, at least, is one place where the true spirit of Christianity is obliged to manifest itself so far as the occupying of the pulpit is concerned, and we hope the day is not far distant, when the spirit of love, instead of disunion, will reign supreme in the hearts of all the followers of the humble and lowly Jesus—when the watchmen on the walls of Zion shall see eye to eye, and with the voice sing together.

The next sabbath was our communion at Ryegate; Rev. Messrs. Gordon and Finlay were assisting on this day. There was the largest assemblage of people known to have been at a communion for a long time in this locality; between five and six hundred were present; the road for some distance was literally covered with wagons, as many of the people had come eighteen miles. After the house was full, some of the people drew up wagons around the windows; these were then filled with individuals, who sat there with as much decorum, and listened with as much earnestness, as on the best seat inside. Mr. Hill, feeling for the inconvenience of these, requested Mr. Gordon to preach a sermon to them in a grove near by, to which he readily assented, and immediately had gathered around him about one hundred and fifty people, who listened attentively to an able discourse delivered with more than usual of Mr. Gordon's ardour and pathos. After which they returned to the church, where, notwithstanding the protractedness of the services, and the inconvenience for room, all listened attentively, and behaved respectfully, so that all things, in accordance with the injunction of the Apostle, were "done decently and in order." Mr. Hill closed the services of the day with some very affecting and appropriate remarks, which made a permanent impression, we doubt not, on the minds of many. We had indeed a time of refreshing from the presence of the Lord.

On the fifth sabbath I preached at Topsham, which is about ten miles south of Ryegate. Here I had over three hundred hearers. In this place we have not any members, but many who are desirous for our preaching, and willing to sustain it. There is a good house here,—owned by the community generally. Here we shall preach alternately till the meeting of presbytery.

On the next sabbath I preached fourteen miles north of Ryegate, and six north of Walter Harvey's. We have here some members, and, as usual, a large audience, though no house of worship. We occupied a large school-house, which was full, besides a considerable number around the windows. Last sabbath I preached again at Ryegate, in Mr. Hill's pulpit, while he was in another station near Danville, where he had been specially invited by people that do not belong to us, but are anxious for our preaching. In the evening of the day, I preached in a school-house at Battenville, three miles from the church at Ryegate, to which place we had been invited. Here we had also a good audience.

Besides these places, there are several other openings which might be occupied, had we only time to attend to them. We may indeed say the harvest truly is great, but the labourers are few; let us therefore pray the Lord of the harvest that he may send forth labourers into his harvest.

Respectfully yours,

A. E. M'AULEY.

Anti-Slavery.

AMERICAN SLAVERY.

We find the following from the pen of one of our own ministers, in the *Ballymoney Christian Reformer*. In another number we will republish a valuable discussion of the "Fugitive Slave Law," from the same pen in the same excellent periodical.—ED.

I have received, and read with interest, the first number of the *Christian Reformer*. Such objects as you propose to promote by it are highly important. Attention to them is necessary. The discussion of them will be useful within and without the pale of the Church. And I therefore wish you, and your labours of love, all success, and will be willing to do any thing in my power to promote it. American slavery is, in one sense, foreign to Ireland, but human rights are dear to every *Irish* heart, and I believe I can begin my correspondence on no subject more interesting—no doubt in some aspects of it *painfully* interesting to your readers. There is nothing which the advocates of slavery dread like free discussion. Hence, every attempt to introduce petitions into Congress in relation to it were for many years quashed; hence, the course pursued in the late session of Congress, of letting all petitions, some hundreds in number, against the Fugitive Slave Bill, lie on the table, and hence the numerous efforts and stratagems to gag the pulpit and the press, which are often too successful. Why does slavery dread discussion? Because it is a work of darkness, and it hates the light. I can, therefore, understand, and so will your readers, the import of such questions so often repeated, "What have you to do with Slavery in the *Free* States? What business have you with slavery in England, Ireland, or Scotland? Mind your own white slaves. Let us Americans alone—we know better than you can tell us all about it. You will only injure the cause you would promote, by engendering bitter feelings, exciting sectional or national prejudices, and creating enmity and strife, where all was peace and good will before."

Such pleas for silence have been urged by the friends of corruption and the abettors of despotism, since the days of Christ, whose followers, as well as Himself, were charged with disloyalty to Cæsar, and being turners of the world upside down. Superstition and tyranny would never have required for their supports the thumb-screw and boot, the fagot and the stake, or any other instrument of torture or death, if truth and right had kept silent at the mandate of spiritual or political despotism. My conviction is, that it is only the force of truth that will ever be powerful enough to rectify the wrongs of man. Not any of the political parties which now exist in America, though the views of many in more than one party are orthodox on the subject of human rights, will be able to destroy the evils, and wipe away the disgrace of slavery from the Republic. It is Christian principle—a Christian principle brought out in bold relief before the public eye, and pervading the public heart, and diffusing the warm and generous blood of sanctified human kindness through the veins of the body politic—that will accomplish the recovery of suffering humanity. That is the recipe prescribed by the great Physician for the cure of the personal and social ills of the human family. If a law were passed in Congress to-morrow for the abolition of slavery, while the public mind remained uninstructed on the subject, or opposed to such legislation, it would remain a dead letter in a country like America, where public opinion forms the law. We are the sovereign people in this country—we the people make our own laws, and how can a slave-holding, or a pro-slavery people make anti-slavery laws? American republicanism must be always blurred with this foul stain till the American mind be enlightened, and American sentiments, which is the source of American legislation, be correctly formed;

and how is this to be done, if the press, the pulpit, the platform, the bar, the house, and the senate be silent at the bidding of despotism? The name of your magazine, the avowed object of it, the character of the Editor, furnish me with assurance, that you will feel it your duty and pleasure, in every proper way, and to every practicable extent, to aid those friends of human freedom in America, who are seeking to form a public sentiment strong enough to sweep the foul blot of slavery from the escutcheon of American Republicanism. The fact, I know, is inexplicable to many of your readers, that in a country which boasts of itself being *par excellence* the Land of Liberty, there should exist at this day, in the midst of so much light, about three millions and a half of slaves, and I own that I was unable to understand how slavery could exist a single day in the midst of a people enjoying universal suffrage, and so many Christian privileges, until I had crossed the Atlantic, and had got somewhat initiated into the mysteries of American politics, and of the corrupting influence they exert upon the Churches. I had often heard it alleged by Americans, that the British had forced slavery upon America, and they had no right to meddle with it now; that each state was sovereign, and the general government has no more power of interference with slavery in any one state, than in any of the Spanish or Portuguese colonies—that slavery was a civil relation, and for the Church to have any thing to say or do in the matter, was an unwarrantable invasion of the territorial limits assigned to political powers. I had heard, too, of the compromises of the constitution into which the North entered with the South, and that good faith must be kept; but I could never understand how slavery could be in the constitution any more than in the country, for how could a people admit it, who had just thrown off the British yoke, and secured their liberty by sacrifices for freedom almost unparalleled in the history of nations, and who in their “Declaration of Independence” had given utterance to words which embody the soul of Liberty, and breathe the breath of her life in the hearts of those whose lips expressed them, viz.,—“That all men are born equal, and possessed of certain *inalienable* rights, as *life, liberty, and the pursuit of happiness.*”

I may discuss again the character of the Constitution in this respect, but I would remark now, that there are two interpretations of it—the northern and the southern, the pro-liberty and the pro-slavery, just as there are two interpretations of the Bible in this country; the one making the Bible speak liberty to the captive, and the other supporting the most absolute and despotic features in American slavery. I have read the constitution more than once since I came to America, though I could have wished to find in it language upon this point less equivocal, yet, I believe it wants only a fair grammatical construction and an interpretation, according to the well-known principles and designs of its framers, to prove it, both in spirit and objects, to be a decidedly anti-slavery document. But the opposite interpretation prevails in America. Politicians and Ecclesiastics in the South generally, and their aiders and abettors in the Northern Churches and states, take it for granted, as a self-evident truth, which requires no argument to support it, that the constitution of the United States upholds the “peculiar institution,” and they hold the inference from this position, to be as self-evident, namely, that every abolitionist is disloyal to the constitution and government of the United States, and an enemy to the Union, a charge which Abolitionists retort against such compromisers of liberty with slavery. Hence the struggle and rancour of feeling in the minds of churchmen and politicians, on opposite sides of this question. That the constitution is pro-slavery, is the opinion of most lawyers and judges of the Union—it is the opinion of the majority of the people, including even some abolitionists. On the strength of this interpretation of the constitution being right, the slave-holding power has always governed the Union, and slavery itself increased so as to hold in its monster clutches *three and a half*

millions of victims, instead of having only half a million at the formation of the Union.

In this country every man is a politician, and every one may be an office-seeker, and if he is to be successful, he must employ the means of success. Any constructive disloyalty to the constitution in its usually received meaning, would be fatal to his success. Hence he must be a flaming compromiser, and though a Northern man, he must have Southern votes, and these he cannot have without adopting and advocating Southern views. You will perceive that political corruption is likely to be more general in this country, since the love of power and honour, is a characteristic of the human mind in every country. A desire for place and pension is not limited, as with you, to the few who are either hereditary rulers or successful agitators in political strife, but extends to all the poorest as well as the richest. Hence, as all depends on the will of the people, every sacrifice must be made that is necessary to conciliate the public mind, and too often truth and right are included in the immolation. Even a Northern churchman, if seeking a professorship in a Southern College, or other desirable situation among slaveholders, must prove by public speeches or pamphlets, that he is perfectly orthodox, respecting the "secular institution." This proof will be perfectly satisfactory, if for lack of argument, he wax sufficiently furious in denouncing abolitionists as rebels, fanatics, &c. This leaven of slaveholding corruption has pervaded most of the American churches. I have no hesitation in charging American churches with being the bulwark of American slavery. I may give you more evidence of this position again; but I would just ask the reader to make the supposition, that all American churches had imitated the example of the Reformed Presbyterian Church, in excluding slaveholders from their fellowship, as she did more than fifty years ago, and then to ask how many years would slavery have continued? Suppose such an event to take place now, would the viper so long cherished in the bosom of the church, when thrown out by officers and members, and left entirely to the nursing care of infidelity and mammonism, survive the shock for one year? In such a country where the majority are professors of Christianity, a year's duration of slavery, after it were abandoned to the world, would be impossible, unless professors North and South, left the church along with their nursling, and resolved to live and to die with it. Even in that case, its life would be of short duration.

On my way to Synod, in May, 1850, I was in company with several clergymen on board the same steamer, some of whom were Old School Presbyterians, on their way down the Ohio, to be present at the assembly in Cincinnati. The substance of a conversation with one of them will illustrate the character of the prevailing opinions in slaveholding churches. "What action," said I, "Mr. Moody, will your assembly take at this meeting upon the subject of slavery?" "Oh, I don't know, but I hope they will be wise enough to abstain from any action upon it. It is a vexed question, disturbing families, dividing churches, and threatening even to rend the Union; I do trust our assembly will be silent upon the subject." I made some statements in reply, tending to show the importance of a distinct and decided testimony on behalf of right from the church, and the advantage which truth and righteousness had always derived from free discussion, as illustrated by several political reforms and religious reformatations, not excepting even the establishment of Christianity by Christ and his Apostles, who were charged with being enemies of the peace of the churches and governments of their day; families being divided, and "a man's foes being those of his own house." His reply was in substance, after some denunciation of abolitionists as fanatics, &c., "The British forced slavery upon us, and we must now submit to it." "Suppose" said I, "our British forefathers had been sheep-stealers, and had initiated their children into the mysteries of sheep stealing, and their posterity afterwards, for several generations, finding the business profitable, practised it as an honest and ho-

nourable calling, in process of time, a number of persons got it into their heads that sheep-stealing was neither honest nor honourable, they were denounced as ultras, abolitionists, and fanatics. But they persevered in their opposition, got up anti-sheep stealing societies, and an anti-sheep stealing agitation, and spread anti-sheep stealing principles from the platform, the pulpit and the press, declaring sheep-stealing to be a sin against God, and a crime against man, families became disturbed, churches divided and the stability of the Union is threatened. Would it be a satisfactory reply, and one sufficient to relieve all opposition, to say, "Oh, our British forefathers were sheep-stealers, and forced the system upon us, and we must now submit to it?" I would have your readers to mark the answer—"We are freemen in this country, and won't be dictated to." A statement like this, coming from a minister of the gospel, living in a free state—an old man of dignified and venerable appearance, and whose very appearance would command respect for his opinions—speaks volumes in regard to the state of feeling and character of the views prevalent in the Churches which such persons represent.

I have avowed myself an abolitionist in the company of slave-holders, though such an avowal is not safe for travellers every where in America. I have conversed freely with them; I have found them generally courteous, and capable of suppressing any irritation of feeling which the statement of the truth might occasion, and sometimes candidly acknowledging the evils of slavery, and listening with good temper to arguments in favour of its abolition; but ecclesiastics outstrip them in zeal for "the peculiar institution," and find it convenient to supply a deficiency of argument by a superabundance of wrath.

I have been informed by those who have travelled more in the slave states than I have done, that professed or practical infidels in the South, will generally acknowledge slavery to be wrong, and that its warmest advocates are found chiefly within the Church, in the persons of ministers, elders, or other officers. The reason is very obvious; church officers and members are all, or nearly all, slave-holders in the South, and they must justify their position by reconciling slavery and Christianity; otherwise give up the one or the other. The infidel, on the other hand, feels easy under the charge of slave-holding, having no consistency of profession and practice to support nor any inconsistency to evade; his aim being to make money—*by all means* make money. He regards slave-holding, as he would consider lying and cheating in making a good bargain, a *necessary evil* in accomplishing his object.

The character of American slavery, the Constitution, and the recent Fugitive Slave Bill, together with the position, influence, and responsibility of American churches, in regard to slavery, will form matter for future remarks. At present I must bid you adieu.

LIBERTAS.

Ecclesiastical Proceedings.

[From the Scottish Presbyterian]

MEETING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

This Synod met in Great Hamilton Street Church, Glasgow, on the evening of April 28, at 6 o'clock. The sermon was preached by the retiring moderator (the Rev. David Henderson,) from Is. lvi. 7—"Mine house shall be called a house of prayer for all nations." The preacher delivered an eloquent and useful discourse, in which he showed in what respects the church is the house of the Lord; and insisted earnestly and impressively on the exercise of prayer, to which it is especially dedicated. In making up the roll, after the court was constituted, it was reported by the Presbytery of Kilmarnock that Dr. Macindoe had departed this life, on the second day of September last. The court appointed their clerk to draw up and insert in their minutes, a brief notice of their deceased brother, and an expression of

their sympathy for his bereaved family and flock; and the following was accordingly prepared:—

“The court, in receiving this report, agreed to record their deep sense of the loss which the church has sustained by this event. Dr. Macindoe laboured as a minister of this church for more than thirty years. He was ordained to the pastoral charge of the congregation at Chirnside in 1819; and in 1839 he was inducted to the oversight of the congregation at Kilmarnock. He was an able and faithful preacher of the everlasting gospel, and by the productions of his pen as well as the pleadings of his tongue, did valuable service to the cause of truth, and successfully vindicated the position and principles of the Reformed Presbyterian Church. He took a deep and lively interest in the business before the courts of the church, on which he attended regularly; and by his wise and judicious counsels, calm and courteous demeanour, and aptness for business, contributed not a little to the promotion of order, peace and unity. The Synod feel constrained to express their sincere sympathy for the congregation at Kilmarnock, which has been stricken by the loss of its pastor, and for the wife and family of their deceased brother, who have been heavily afflicted by this sad bereavement. And in this solemn event they recognise the voice of God addressed to themselves, calling upon them to humble themselves under his mighty hand, to acknowledge with reverence the sovereignty of him by whom they are chastened, and to gird themselves for the more earnest discharge of their duties, while it is called to-day, for the night cometh, in which no man can work.”

It was moved and agreed that Mr. Gould of Newton Stewart be chosen moderator; but Mr. Gould expressed his opinion, that instead of falling back upon the rotation plan as to the appointment of moderator, from which a deviation had recently taken place, the office should be conferred occasionally, if not in regular alternation, on a senior member of Synod, and therefore respectfully begged leave to decline. After a conversation on this point, Dr. Bates was unanimously chosen, and took the chair.

It was reported by the clerk of the Presbytery of Glasgow, that Mr. Stevenson was restored to the exercise of the gospel ministry on the 31st of July last; that Mr. John Biggar was licensed to preach the gospel, on the 9th of July last; and that Mr. George Lennie was licensed to preach the gospel, on the 14th of January last.

It was gratifying to observe so full an attendance of ministers and elders on the first evening of meeting; and that indeed all the ministers, with a single exception or two, were present either then or on the following day; while these exceptions were occasioned, not by personal indisposition, but by other special circumstances. The greatest amount of harmony and brotherly love was manifested throughout.

Tuesday, April 29.—After the constitution of the court and devotional exercises, conducted by Mr. Anderson, the committee of bills and overtures submitted their report, embracing the various items of business, and the order in which they recommended it should be taken up. This was adopted by the Synod. The court appointed individuals to preach at Paisley, during the session of the Hall.

It was reported by Professor Symington, convener of the committee on correspondence with Original Seceders, that no meeting of the committee had been held, on the understanding, that, in consequence of the arrangements of the respective Synods, the matter was now in their hands. The Synod agreed to reappoint the committee, with instructions to hold themselves in readiness to reopen the correspondence on the first opportunity; and that intimation of this appointment be sent immediately to the Synod of Original Seceders.

It may be mentioned here, that on the evening of this day, and at a subsequent stage of the proceedings, the clerk read a letter just received from the

clerk of the United Synod of Original Seceders, then met in Edinburgh, stating that said Synod regretted that they had not given more definite information to this court as to the time and place of their next meeting, so that thus the proposal of a conference of the two Synods could be held this year; but that if the United Synod of Original Seceders should do any thing farther in relation to this matter at the present meeting, information would be communicated. And we are happy to be able to state, that since the respective Synods broke up, he has received another communication from the United Synod of Original Seceders, acknowledging receipt of the notice appointed to be sent them, and intimating the reappointment of their committee on correspondence with other churches, with instructions to meet with the committee of the Reformed Presbyterian Synod, when an opportunity offers—a copy of which communication has been duly forwarded to the convener of said committee. We trust that little time will be lost before endeavouring to obtain a meeting of the joint committee, and that some progress will be made during the present season towards a harmonious and comfortable settlement of the case in hand. The question is extremely apt to become stale and offensive, if it be allowed to hang up from year to year without a hearty and decided effort to arrive at a better understanding on the points at issue. If union be desirable, and if the importance of it among the friends of the covenanted reformation be truly felt, then let them set themselves most earnestly to the removal of every stumbling-block which ignorance or prejudice may have raised; and while they repudiate that spirit of ultra liberalism which would receive into its embrace almost every thing short of professed Romanism, and sink a united public testimony entirely—let them approach each other under the influence of love and confidence—let them examine, discuss and pray together, with an anxious desire to know their Master's will and to do it as it becomes the disciples of Christ and the friends of truth, and the happiest results may be expected to flow from their conferences.

Mr. W. H. Goold, clerk to the committee on the records of the church, reported, that circumstances had prevented a meeting of the committee from being held. He read a letter from Mr. Thomas Muir, Glasgow, presenting a donation of forty volumes, consisting of works of ministers of the Reformed Presbyterian Church in Scotland, Ireland and America. The Synod agreed to return their thanks to Mr. Muir for this donation. The committee were reappointed, consisting of Dr. W. Symington, Mr. Gilmour, Mr. Graham, Mr. W. H. Goold—Mr. Goold convener.

Dr. Wm. Symington introduced the Rev. Dr. Begg, of Newington, Edinburgh, who had visited Glasgow in order to confer with some of the members of Synod, in relation to the measures which should be employed to bring the truth of the gospel to bear on the understandings and hearts of Roman Catholics, and proposed that Dr. Begg should give all the members of Synod the benefit of his suggestions and counsels. The Synod cordially responded to the proposal; and Dr. Begg addressed the court. He pleaded in a forcible and eloquent manner the necessity of making an evangelistic "aggression" on the domains of popery, giving a very interesting and encouraging account of the mission among the Roman Catholics in Edinburgh, and proposing that this mission should form the nucleus and starting point of a great protestant association for carrying the truths of the gospel, and the reading of the word of God among the benighted papists in this country and in Ireland.

It was moved, seconded, and unanimously agreed, that the court express their thanks to Dr. Begg for addressing them, and for the information he communicated. It was farther agreed, that a committee be appointed to confer with similar committees which may be appointed by other bodies for carrying out the object proposed—the committee to consist of Dr. Bates, Dr. Andrew Symington, Dr. Wm. Symington, Mr. W. H. Goold, and Mr. Graham, with power to add to their number—Dr. Bates, convener.

An overture, subscribed by several members of court, praying the Synod to adopt such measures as might seem best fitted, by the blessing of God, to stimulate to greater earnestness and abounding in prayer on the part of individuals and families, and to increase the number and efficiency of social prayer meetings throughout the church, was received and read. The Synod approved most cordially of the spirit and object of the overture; instructed ministers to direct the attention of their people to the matter, in preaching, as early as possible; directed sessions to use diligence in promoting the object; and enjoined on Presbyterians when visiting congregations, to address them specially on these points.

It was agreed, moreover, that the rules respecting presbyterial visitations be carried into effect by the various presbyteries in the course of the current year, and presbyteries were instructed accordingly.

The report of the committee on foreign missions was read by Dr. Bates. The report embraced an account of the position and labours of Mr. Duncan in New Zealand—of the departure of Mr. Inglis from New Zealand on a missionary tour to the New Hebrides group—and of the circumstances of the mission to Canada.

The court adopted the report, thanked the committee for their diligence, and reappointed them. The committee, as reappointed, to consist of Professor Symington, convener; Dr. William Symington, Dr. Bates, Mr. Ferguson, Mr. Neilson, Mr. Graham, Mr. W. H. Goold, Mr. M'Gill, Mr. Kay, Mr. Alexander Young, and Mr. R. G. Finlay.

Wednesday, April 20.—Devotional exercises were conducted by Mr. M'Lachlan. Professor Symington addressed the court in reference to popery, and the present duty of this church respecting it; proposing that the Synod should meet on a future occasion, and devote a day to the exercise of fasting and prayer, and that in connexion with this, addresses should be delivered on a variety of subjects bearing on the character, history, and present aspects of popery.

It was agreed to request the professor to prepare a series of resolutions for the present adoption of Synod, in conformity with the suggestions thrown out by him, and that a committee be appointed to co-operate with him in considering these suggestions and in preparing a report relative to the proposal of a meeting for fasting and prayer, and the other matters connected therewith—the committee to consist of Messrs. Neilson and Symington.

The committee at a future sitting submitted their report, and Dr. Andrew Symington proposed the following resolutions, which were unanimously adopted:—

The Synod of the Reformed Presbyterian Church in Scotland, at this its first meeting since the appointment of a popish cardinal and bishops with territorial titles in England, sympathizing much with the views and feelings of the public on the subject, resolved, unanimously:—

1. That they are confirmed more and more in their belief that popery is clearly indicated in the prophecies of the Old and New Testaments, and that it is, in the fullest sense of the term, the Antichrist, as opposing itself to the holy scriptures, the doctrine of Christ, the true worship of God, the honour of the Saviour, the privileges and liberties of the church, the welfare of nations, the progress of the kingdom of Christ in the world, and the civil rights and liberties of mankind.

2. They regard with gratitude to God the reformation from Popery, and the privileges conferred by it on these lands, and particularly on Scotland. They cherish a deep sense of the obligation laid on them to preserve, diffuse, and transmit to posterity, the blessings of the reformation. They regard the National Covenant of Scotland as having given to Scotland its protestant character, and they bear their testimony to the laudable efforts subsequently made to preserve and extend the reformation by the Solemn League. They

regard the former of these deeds as being the Magna Charta of our liberties, having been, as a distinguished historian (Dr. Robertson,) has said, "a prudent and laudable device for the defence of the religion and liberty of the nation; and that the terms in which it was conceived were none other than might have been expected from men alarmed with the impending danger of popery, threatened with an invasion by the most bigoted and most powerful prince in Europe."

3. While they bear their testimony against the blow which was given to the reformation by the restoration, and against the bloody prelatie and papal persecution which followed, and against unfaithful dealing with the reformation at the revolution, they cannot but regard the concessions made to popery by subsequent administrations, in admitting into power the adherents of a creed avowedly inimical to religious and civil liberty; and by parliamentary grants to the Roman Catholic college of Maynooth, by the endowment of Roman Catholic priests in Canada and other British Colonies, and by the countenance given to popish tenets and rites in the English universities, and the teaching of these tenets and observance of these rites in the Anglican churches, as having encouraged the recent aggression, and prepared the way for still farther attempts at the entire subversion of our civil and religious liberties; and they renew their solemn protestations against these evils, and they feel themselves called to do so in increased earnestness from the avowed sentiments of some of the leading statesmen of the present day in reference to the endowment of popery. The Synod regard the late erection of a cardinalate in England, with its appendages, as ominous to our civil as well as our religious liberties. It has been avowedly introduced with a view to bring into operation the canon law—it combines secular with spiritual power—and is in immediate connexion with the papal supremacy, which is secular as well as spiritual, and thus has a deadly despotism concealed under the mask of ecclesiastical power, ready to act whenever it can be done with any prospect of success.

4. That the present time presents increasing tokens of an approaching crisis in the European kingdoms, and in the history of the church and of the world; and the Synod find themselves called to consider "the signs of the times." In the lights of analogy, of moral principle in the government of the world, of observation of events, and of the present state and movements in political and religious society, and of prophecy—a light shining in a dark place—they are constrained to regard the present days as perilous, and indicating the approaching end of the Antichrist. They regard it as a present and paramount duty to inquire whether there be not national sin, and sin in the church of God, as well as abounding indications in the prevalence of infidelity, atheism, flagrant crime and immorality and misimprovement of various recent visitations, loudly calling for humiliation and preparation to meet God. Taking the prophetic word as expository of the Antichrist, they would not be indifferent to its solemn prophetic warnings, nor omit the duty of preparing for trying days, when judgment may come to prove, to separate and to purify, and when judgment shall begin at the house of God. "Many shall be purified and made white, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. And some of them of understanding shall fall, to try them, and to purge them, and to make them white, even to the time of the end."

5. That while the Synod deem it their duty to give this public testimony, they call upon themselves and the people under their charge to humble themselves under the mighty hand of God—to a reverential observation of the times—to the study of the holy scriptures—and to special prayer in closet, family and society; and they enjoin ministers to direct the attention of their people unto these things, that they may discern more clearly the present time, and know and perform their duty to the Lord Jesus Christ, to themselves, to the

people under their charge, to the rising youth, to the Christian community around, to their land, to the representatives of the nation, to the catholic population in these and other lands, to the world and to posterity.

Two letters were read from the "Union of the Evangelical churches of France," expressing their gratitude for the reception given to their delegate, pastor Frederic Monod, last year; and proposing that a deputy be sent to attend their next meeting. Dr. William Symington was appointed to write in acknowledgment of these communications, and to reciprocate the fraternal feelings of this Synod.

Mr. W. H. Goold gave in the report of the committee on the hall. Synod approved of the report, and reappointed the committee; and it was enjoined on students of divinity, that besides giving attendance on the prelections of the professor, they also attend to what may be prescribed by the committee.

Dr. William Symington gave in the report of the committee on Sabbath desecration, which was approved of. And it was agreed to appoint a committee on the *Signs of the Times*, to take charge of this and other public questions.

Synod heard the report of the committee on a mission to the Jews read by their secretary, Dr. W. Symington, which report embraced a deeply interesting and encouraging account of his labours among the seed of Abraham, by the Synod's missionary, Dr. Cunningham. It was unanimously agreed that the Synod adopt the report, recognise with gratitude to God the encouraging circumstances mentioned in it, express their unabated interest in the mission and confidence in the missionary, and reappoint the committee, consisting of Dr. Andrew Symington, Dr. William Symington, Mr. Neilson, Mr. Gilmour, Mr. Graham, Mr. M'Dermid, Mr. John Finlay and Mr. Matthew Fairley—Dr. William Symington, convener.

Mr. Neilson read the report of the ministerial support committee. It was unanimously adopted, and thanks were tendered to the committee. The committee was reappointed, consisting of Mr. Neilson, Dr. A. Symington, Dr. W. Symington, Dr. Bates, Mr. Wm. Binnie, Mr. R. G. Finlay, Mr. Thomas Binnie, Mr. James Reid, Mr. Matthew Fairley, and Mr. Alexander Walker. Mr. Neilson, convener.

As it was found, from a statement made by the treasurer, that several of the congregations had not contributed to this fund, the Synod enjoined on them to make collections at the earliest possible opportunity.

The treasurer read a statement of the position of the funds of the various schemes of the church, from which it appeared that there was a considerable deficiency in several of these funds. It was agreed to enjoin a collection on all the congregations in behalf of the foreign mission, to be taken up within the space of a month, after the close of the meetings of Synod. A glance at the state of the treasurer's accounts, which we publish, will serve to show the necessity for this appointment; and, as copies of these accounts have for some time been in the possession of all the ministers of the church, they have been furnished with the means of fully explaining to their congregations the state of the case, and of enforcing the call addressed to them; and if the people do not respond with readiness and liberality, it will be an exception to their general conduct.

Thursday, May 1.—Devotional exercises were conducted by Mr. M. G. Easton.

It was agreed that a committee be appointed to consider a method according to which the various funds of the Synod may in future be regularly raised, and report at next meeting. The committee to consist of Dr. Bates, Mr. Neilson, Mr. Anderson, Mr. W. H. Goold, Mr. R. G. Finlay, and Mr. James Ewing—Dr. Bates, convener.

It was agreed that a collection be made in behalf of the ministerial support

fund in all the congregations of the church on the first Sabbath of October, ensuing.

It was agreed also, that a meeting of Synod be held in Glasgow, on the first Monday of October next, at 6 o'clock, evening, with a view particularly to the objects stated in the concluding resolution in regard to popery, which shall take precedence of any other business, and that the committee on the signs of the times be enjoined to make preparatory arrangements.

The committee on oaths of civil office stated their readiness to give in their report; but, under the circumstances, it was agreed not to receive it till next meeting; and the committee were accordingly reappointed.

A memorial on the subject of church censures was laid on the table, and the consideration of it delayed till next meeting.

A variety of other matters having been disposed of, the moderator addressed the court, and closed the proceedings with prayer, praise and the apostolic benediction.

THE ASSOCIATE REFORMED SYNOD OF THE WEST.

We have received from the editor of the United Presbyterian, the following corrected table of the statistics of the Associate Reformed Church of the West. We doubt not our readers rejoice in all the good this sister church is doing, and sincerely hope it may yet more and increase.

Sub-synods, 2; presbyteries, 13; pastors, 111; congregations, 283; missionary stations, 23; ministers without charge, 23; probationers, 28; students of theology, from 40 to 50.

Foreign missionaries, 3 families.

Families, 9,095; communicants, 19,232; increase, by profession, 1,514; increase by certificate, 1,068; decrease by death, 288; decrease by removal, 685; baptisms, infants, 1,617; baptisms, adults, 148.

Foreign Missions.

LETTER FROM REV. JOHN S. WOODSIDE.

Saharanpur, January 6, 1851.

MY DEAR MR. STUART,—We have passed through a very eventful year. With much of what has occurred in it you are already acquainted; but some remains to be told. The epidemic, which has been committing such ravages in this part of India, set in about the end of July, and, during the month of August, it began in earnest to do its work. One after another of the English residents here were attacked, until all were obliged to fly to the hills for refuge. Had we gone in the month of August, we might have been saved a time of intense suffering. But we were all so unwilling to move from the station, that we clung to the hope of escape, till all hope was extinguished. Soon after my first attack, on the 29th of August, one after another was stricken down, till of Mr. Campbell's family and mine, only Mrs. Campbell and our little daughter remained in health. The providence of God was wonderfully displayed in supporting Mrs. C. in health throughout the entire season. Had she become sick, I shudder to think what would have become of the entire family. They might one after another have died, without a single hand to give them assistance. Our native domestics all prove faithless in adversity, and in the greatest difficulty,

you may find that you are without the slightest assistance. We went to the mountains in the end of September, but it was almost *too late*. In the case of one it was literally so. The disease had become so deeply seated, that even the cool, bracing climate of October in Landour seemed to grapple with it in vain. The majority have, however, rallied, but our dear boy has been taken. He was in his eighth month at the time of his death. As soon as his mother became ill, he was affected, and as he still continued to take nourishment, chiefly from the breast, his disease became worse. The doctor who waited on us did not seem to appreciate the real state of his case. He grew worse and worse. Early in November, the medical officer of our own station paid us a visit. He at once discovered that the child was in a dangerous state, and applied what remedies he thought best. As he could not remain with us, and as the climate of the plains had by this time become pleasantly cool, he thought it would be advisable for us to move down to Saharanpur, that he might have the child under his own eye. We accordingly made such arrangements as we thought best for the comfort of the poor little sufferer, and started on our homeward journey. When we reached the foot of the hills, we saw he was sinking fast: but still we hoped he might reach Saharanpur alive. To add to our difficulty we found that our baggage, consisting of our clothes, bed-clothes, &c., had not arrived, though it should have been there an hour or two before us. We waited nearly seven hours for its arrival; but as no trace of it could be found, we were obliged to start on our journey without it. I may state that it came to hand afterwards. One of our servants found the parcels where they had been left by the men who had undertaken to carry them down. This detention we afterwards severely felt, for we had only gone a little over two stages, when our poor little child expired. He was in his mother's arms in a palanquin; I was riding on a hill pony by their side. We had just entered the *pass* of the Lawalir range of the Himmalehs, a dreary uninhabited region, where naught but the wild elephant, tiger, and other denizens of the jungle, make their abode. In such a place, the natives are exceedingly timorous, and their superstitions are so great, that we feared to tell them of the death of the child, lest they would run away, and leave us a prey to the beasts of the forest. Mrs. Woodside, accordingly, allowed the remains of her infant to lie by her side till we reached home, about nine hours. This was a very trying position for her, but it could not be avoided. This same day, (the 16th of Nov.) we consigned the body to the tomb. This was our first *trial* in India, but it is likely not our last. No doubt, we required such a stroke of chastisement, or it would not have been inflicted. I trust it will be sanctified to us, and be of use in making us more devoted to the Saviour's work. This circumstance will attach us more to India, and I trust also it will lead our minds oftener to heaven, where our sweet child now is. Since that time, Mrs. W. and I have both had a severe attack, but, thanks to a kind Providence, the means used for our recovery have proved effectual, and we are now completely restored to the enjoyment of wonted health. Mr. Campbell's family are still suffering. Mary Anna will not be able to live another hot season in this country; she must be sent home next cold weather by some means or other.

I send with this our annual report. You will see there mention

made of a Zemindar, of whom we entertained high hopes; but these were in a certain way disappointed by his death, which occurred last week. He died a *Christian*, to the best of our knowledge, yet he was not permitted to make a public profession of his faith by baptism. How mysterious are God's providences! We were looking forward to his baptism as an event to be fraught with the greatest consequences, but God took him away. He had come from his village to be near us, and died on the mission premises. His body was taken by his friends, and, I suppose, was burned, and his bones taken to the *sacred Ganges*. We did not consider it prudent to interfere with his friends in the disposal of the body, since we hope the soul is in heaven, joining in the praises of the redeemed. Our schools are now flourishing. Brother Caldwell and I are both employed in the English school; brother Campbell chiefly with the vernacular. We all visit the latter as often as possible. Every thing looks prosperous at present about our affairs, and we trust that the year upon which we have now entered may be a witness of greater success than ever we have had. This morning I have opened the box of books from New York. We have now a very nice library, and, as we have ability, we shall hope to increase it. I must write a letter of thanks to all who have contributed to this library. You will thank all our Philadelphia friends, and as many of our New York friends as you may see. Mr. Matthews sent us a very nice ten dollar library, and Miss Cumming six volumes of Charlotte Elizabeth's works, with one of Mr. Hamilton's. Miss Rodgers, and a great many others too numerous to mention, have all contributed "things new and old," to fill the shelves of our library. The boys are all surprised to think what forty rupees can produce in America. They cannot understand how it is that Christians in America can, from pure love, make such generous contributions for entire strangers. Such a thing would never be done by any but a Christian people. Benevolence is a feeling peculiar to our own Christianity. The best maxims of the heathen may inculcate something like generosity, but it is only Christianity that can reduce it to practice, and the better the precepts of our holy religion are developed, the better will the exercise of this principle be exhibited. Oh, that God would give grace to these sinners and enlarge their minds that we might see the selfish feelings suppressed, and the better feeling of the soul brought into action. But it is a labour of immense difficulty to elevate minds sunk in superstitious degradation. Nothing but the power of God can accomplish it. There is a great deal to be done in this land, yet, to bring the people to the level of modern civilized nations, but the work is progressing steadily and surely, and the last fifty years have witnessed a greater change in Hindustan than has occurred in any fifty years of European history with which we are conversant, and I doubt not the next fifty years will tell a tale for this country such as has seldom been heard in the annals of nations.

I am much pleased with the account of the church's progress at home. I think the Lord is present in her midst, and I hope she will gird herself for the great struggle which she, with the other churches of the reformation, must encounter in the final overthrow of the man of sin. What bold attempts popery is making in England! In America, you have no idea of the boldness with which Episcopal ministers are inculcating popish doctrines. We are brought into immediate contact with it at Saharanpur, and, trusting in the aid of Divine

grace, we are determined to give popery *no quarter*. The more I know of our own doctrines and form of order, the more I am pleased with them, and the more firmly am I convinced that they must become general. I trust our church, as she increases in numbers, may not deteriorate in spirituality, and in sound doctrine. "Whereto we have already attained, let us walk by the same rule, and mind the same thing." Remember me most affectionately to all friends.

Yours, in the best of bonds, JOHN S. WOODSIDE.

EXTRACT FROM A LETTER FROM REV. J. CALDWELL.

Saharanpur, January 7, 1851.

MY DEAR FRIEND AND BROTHER—Brother Woodside will, no doubt, mention the case of a very interesting inquirer, named Basawun, who died a few days since on our compound. For some particulars of this man's history I refer you to the missionary report of this station for 1847. He is the same individual who gave the name Isa Bakhsh* to the heir of his estate. Although he had not been baptized, nor regularly introduced into our church, as he would no doubt have been had he been spared, yet I think we had good ground to conclude that he was a true believer in Jesus. Brother W. some weeks since paid him a visit, in his village, to which he had long been confined, on account of severe illness, and some days afterwards I also went out, and gave him and his villagers a discourse, on the things of the unseen world, as being adapted to his particular circumstances.

This visit, like that in February last, was, I trust, profitable to my own soul. I cannot describe to you how much spiritual enjoyment is experienced in preaching the gospel in its *simplicity* to a congregation of villagers. There is no need of learned words and high-flowing expressions in communicating to them the wondrous ineffable love of God, as displayed in man's redemption. How much of the beauty, the power, the majesty of the glorious gospel is destroyed, by dressing it up in words which man's wisdom teacheth! When we come to speak of God's dealings of love towards hell-deserving sinners, in a simple manner, without any meretricious worldly ornaments, we cannot refrain from tears. Let any one make the experiment; I mean any one having a lot and part in the matter. Let any one of this class sit down to teach little children the "story of the cross," and they will find a wondrous difference in the effect wrought on their own hearts, from what they will experience in speaking of the same subject in a formal manner. In haste.—Your affectionate brother in Christ,

J. CALDWELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission-House, Saharanpur, February 6th, 1851.

MY DEAR BROTHER STUART,—I wrote just a month ago, and gave the news of the day, &c. Little has transpired since of general interest. The fever, from which we suffered so much last autumn, has left behind it the seeds of disease, which it appears difficult to eradicate. Dear Mary Anna and I have returns of fever about twice a month, which is usually checked in two or three days. I trust I will soon shake it off, as otherwise my general health is good. She, poor thing,

* See Banner, August 1850, p. 266.

has an *organically* diseased liver, which nothing is likely to cure but a voyage at sea, and a colder climate; so that if we can prevail on ourselves to make the sacrifice, we shall send her to the United States next year. O, the heart-breakings of these separations!

A few days ago we got the bell you so kindly sent us safely suspended in the tower of our new church. It answers admirably, and will be heard distinctly all over the station. In about a month or five weeks we hope the whole will be finished, and the church opened. It will be as chaste a building as any in Philadelphia; and, with the exception of the valuable articles you sent us, the whole will be completed at the expense of Christians in this country. I have not yet succeeded in having a good sketch taken of it, but it will be forthcoming ere long, I hope, and will be suitable for an engraving.

I have just learned from our agent in Calcutta, Edward Shearin, Esq., that the small tin box, containing the manuscript of my little work on missions in India, addressed to you, has been sent under the care of the Rev. James Wilson, one of our missionaries, returning to the United States, who sailed on board the American ship "Catharine," via London, a couple of weeks ago. I hope it will come to hand, and may do some good in our church, in promoting the cause of foreign missions. Something is particularly called for at the present time. If I am spared to get a little leisure, after our church is finished, and other matters arranged that are pressing hard upon me at present, I hope to write to every minister in our church, both east and west, as well as to several both in Ireland and Scotland. Mr. Woodside will do his part nobly. We think, also, that a few articles, especially prepared for the Banner, might do good, in awakening the attention of our people more fully to the duty of entering with spirit into the missionary work. Of one thing we are certain, the cause has taken a firm hold in the hearts of many of the young people in our congregations, and the zeal that has been enkindled will not be easily quenched. It is peculiarly *the Lord's work*, and it must finally prevail. It is too late in the day to attempt to arrest its progress. The march of improvement, preparing the way of the Lord and making His path straight, is sweeping all before it, and the chariot of the glorious gospel will follow rapidly in its train, until all nations have been subdued to the obedience of the faith. The churches that will not come up boldly to the help of the Lord against the mighty in the coming contest may expect to have the bitter curse of Meroz pronounced upon them. They cannot expect a blessing from the God of missions,—from him who said emphatically, and says still, "Go ye into *all the world*, and preach the gospel to *every creature*." Such churches may expect to be distracted and consumed by internal feuds and factions, and to become as to spiritual influences like the mountains of Gilboa. The Lord grant that this may never be the course pursued by the Reformed Presbyterian church, and that this may never be her lot.

Our Presbyterial report to Synod I expect will go by this mail. We have just received to church membership, on examination by the session, the only remaining daughter of our late Catechist Coleman. She will be baptized and received to the communion next Sabbath. The young man, Gilbert M'Master, who was raised up here in the boarding school, and was living for some years past at Lodiana, has again come to this station, and is employed by us as a teacher of schools.

We paid an interesting visit a few days ago to the village of Pahasa, of which you have heard. The people still seem anxious for instruction, and we are as anxious to impart it, but we find it difficult to spare a catechist to live and labour among them; still, we are trying to make arrangements. They have given us a piece of ground at the edge of the village to build upon, and promised some assistance in the way of labour in erecting houses, &c. All the leading men of the village assembled to hear me preach the gospel, and sat patiently for hours, and I think I never felt more happy than on that occasion. They declared that an idol was nothing, and that they had renounced idolatry. They appeared anxious to learn the Christian system more fully. The head of the village, lately deceased, has left some promising fruits of his Christian efforts behind him; we pray they may come to maturity. Give my warmest Christian love to all friends in Philadelphia.—Yours most affectionately,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Sâharanpûr, March 6th, 1851.

MY VERY DEAR BROTHER STUART,—I had the pleasure of receiving your short but *very interesting* letter of the 23d December, *fifty-two* days after date. This you see brings you very near us, as to time, and renders our separation from friends much more bearable than in former years, when your letters, coming round by way of the Cape, in sailing vessels, we seldom received them in less than from six to ten months! But we anticipate in a few years, should our lives be spared, to be able to converse with you, by means of the telegraph, in as many *seconds* as days are now occupied, in transporting your letter by the overland route! Surely the world is rapidly approaching an important crisis—a period for which many prayers in all ages have ascended to heaven—the earth’s jubilee, when, the curse being removed, and the adversary of man’s happiness being bound in chains, a sea of glory shall spread from pole to pole, and the shout of redeemed and devoted men shall ascend in one harmonious peal of “glory to God in the highest, on earth peace, and good will to men.” We, my dear friend, may not live to see this cheering sight, but we feel confident it will be witnessed in due time; and, judging from the rapidity with which most important events have followed each other, during the last twenty-five or thirty years, we must infer that the millenium is not far distant. May it not have begun already? and may it not be decidedly developed during the lifetime of those who are now in infancy and childhood? I look upon all the improvements of the present day as having a *direct bearing* on the progress of the gospel. I cannot suppose for a moment that Infinite Wisdom would make such discoveries to men merely to enable them to obtain wealth, or to indulge in ease and luxuriance. He designs them for a nobler purpose, no doubt,—to facilitate the progress of light and truth in the world,—to unite distant nations in bonds of sacred brotherhood,—to bring wars and bloodshed to an end,—to aid the hand of benevolence in extending its gifts to the destitute and the needy,—to open up a way for the interchange of all the finest and best feelings of the human heart, and to establish a common interest among all nations and tribes of men, in the great scheme of redemption by Christ Jesus; or, in the words of scripture, “To make all men see

what is the fellowship of the mystery, which, from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent, that now unto the principalities and powers in heavenly places might be known by the church the *manifest wisdom of God.*” The God of grace is the God of providence, and in both the manifold wisdom of God appears. This view of the improvements and inventions of the present day invests them with a wondrous importance, and far beyond any thing which the men of the world, who use them so well to their own advantage, are in the habit of contemplating. The very wealth which such persons may thus be enabled to amass, beyond what they may spend upon their lusts, may also, in the providence of God, be devoted by their successors to the *best* of purposes in the next generation. And why may we not suppose, too, that the mines of California, after the precious metal has been passed through a few hands, will be turned into the treasury of the Lord, to help on the cause of the world’s evangelization? We trust a race is rising up in your Sabbath schools who will know how to use God’s wealth to the best purpose, and who will carry on the work of missions among the heathen with more spirit and efficiency than their fathers.

My Dear Brother,—We have greatly appreciated the sympathy of yourself and Christian friends, in reference to our late afflictions. How wonderful that we have *all* been spared, when *so many* were cut off! I trust the goodness of God, in the midst of these trying dispensations, will not soon be forgotten, but that it will act as a stimulus to push us forward to labour more heartily and assiduously in His service. It is a wonderful source of comfort to know that we have so many warm-hearted friends at home, whose prayers for our happiness and success are so incessant. This would almost make a coward brave. Indeed it has often caused me to lift up the hands ready to hang down, and it has strengthened the feeble knees, to think of the deep interest that those whom we so much love feel in our unworthy labours. I am thankful to say that we are all much improved in health now, though several of us have returns of ague and fever every week or two. Our dear Mary Anna is looking very poorly; I fear her liver is much out of order. On her account and the rest of the children, Mrs. Campbell will be obliged to leave the heat of the plains about the end of this month, and go to Landour for the season. I hope myself to remain at my post here as usual, although many say I greatly require a change of climate. Your remarks in Mr. Woodside’s letter about a sanatorium in the hills are encouraging. Indeed the calls for men and means to evangelize the heathen are so frequent and pressing, I could never feel like troubling you with a subject which had for its immediate object *the comfort* of the missionaries, though I confess, that every thing which goes to prolong the lives and to promote the strength and energy of those in the field, is a very proper subject of thought and attention, and has a direct bearing too on the final success of the cause. We rejoice to hear of the efforts our church is making in the work of domestic missions. She ought certainly to attend, as far as in her power, (and who will say where the limits of a power are, which has never yet been properly tested,) to every *legitimate* call within her own bounds; and, by so doing, I venture to say she will feel her moral power increased, by the very efforts she may thus be called to put forth. I certainly think, that, under discretionary management, the

domestic and foreign cause would never come into conflict, but that, on the other hand, they would mutually combine, to raise the standard of liberality, and energy and self-sacrifice in the church, and react to each other's advantage. We think it might be stated, without any fear of contradiction, that the efforts of our church in the cause of foreign missions have stirred up a zeal in the cause of benevolence that is now being favourably felt at home, both east and west. See the arms of that small body a few years ago, so feeble, stretching now on the one side through Illinois and Wisconsin, and on the other to Nova Scotia! Is this not in fulfilment of the promise, "They that water others shall be watered themselves." Have not the few loaves furnished to feed the thousands starving here in the wilderness for the bread of life been marvellously increased in the very act of distribution, so that many basketfuls of fragments are left for other purposes! But let the figure be changed, as more true to nature and to facts in the case. Let us now see the effects of the present increased domestic operations on the foreign cause. Doubtless, if carried on in a proper spirit, they will be the means of providing both the men and the funds for extending the gospel to the heathen. Let it not now be said, as the language of excuse, "Let the children first be filled; for it is not meet to take the children's bread and cast it unto the dogs;" for even "the dogs ought to eat of the crumbs that fall from their master's table." Surely the modest request of "the children's crumbs" will not be denied to the dying millions still without the gospel, and who have an equal interest with ourselves in all the provisions of the gospel table.

Your request about the lectures on India will have been answered ere this comes to hand. The manuscript has been taken home by the Rev. James Wilson, who sailed for London in January last, on board the American ship Catharine. I have given full directions accompanying as to what I wish done with it. I hope it may be useful in calling the attention of the church to India, and to the general cause of foreign missions.—You will please excuse this hasty letter, written while superintending about sixty workmen of all trades, who are now finishing our *handsome* church. I hope it will be ready for religious service in about three weeks. It is decidedly the prettiest thing of the kind in upper India. Please give my best Christian regards to all our ministerial brethren in Philadelphia,—to your sabbath schools and bible classes,—to dear relations,—to the Rev. Messrs. Dales, Cooper, Bower, &c., &c. Accept, my dear Christian Brother, for yourself and family, my most sincere affection.—Mr. Woodside has been out the last three weeks on our itinerancy. His health has been improved by marching. We expect him home in a day or two. By the end of the month I expect to start for the Hardwar fair. The weather is now becoming hot again.—I remain, dear Mr. Stuart, yours, in everlasting bonds,

J. R. CAMPBELL.

Miscellaneous.

SECOND REFORMED PRESBYTERIAN CHURCH, NEW YORK.

The organization of the second Reformed Presbyterian church, New York, was duly effected on the 1st of July. Thirty-seven persons, all of whom were certified from the First Reformed Presbyterian church, N. Y., were admitted members. This new church is a colony from

Dr. M^cLeod's congregation, and is designed for the central and lower parts of the city. There are now four Reformed Presbyterian churches in connexion with General Synod, in New York and its neighbourhood, where a little more than two years ago there was but one. This church extension has been greatly helped by the First Church and its Pastor. May the work go on.

Since the preceding communication was received we have also received the following article on the same subject. The increase of the church is a cause of rejoicing and thanksgiving to every one who loves Zion, when it is occasioned by genuine Christian zeal, and accompanied by a spirit of harmony and love.

CHURCH EXTENSION.

On Tuesday evening, the 1st of July, a committee of the Northern Presbytery of the Reformed Presbyterian Church, met in the lecture room of the Mechanics' Society, No. 472 Broadway, New York, and organized a new congregation, to be known as the "Second Reformed Presbyterian Church, New York."

Thirty-nine persons at the time entered into the organization, four of whom had previously sustained the office of ruling elders in the Reformed Presbyterian Church; these four, with one addition, were elected as spiritual overseers of the new congregation. Thus has commenced what has long been desired, an effort to extend our church in the city of New York.

The locality, at present occupied by this congregation is interesting and encouraging, and the individuals forming the organization are well qualified to undertake and carry forward the movement.

They have, at present, and have had for years, a sabbath school in efficient operation, respectable for numbers, and distinguished for the faithfulness and perseverance of its officers and teachers. They have also a prayer meeting, which meets on the Friday evening of each week in the room occupied for public worship, which for numbers, piety, and all the essentials of a true prayer meeting, is not excelled as a *weekly* meeting in the bounds of the R. P. Church.

All that they now need is a faithful and zealous pastor to lead them on to heaven. Our prayer is that God will send them such a one in his own good time. These true-hearted Covenanters, who, with confidence in themselves, confidence in the goodness of the cause, and above all confidence in the Church's Divine Head, who looks with complacency upon all efforts made to advance the interests of his kingdom, having, under peculiar circumstances, now taken their position, and unfurled a banner for the truth, the church may rest assured, that there will be brought to its support an energy that never flags, a faith that never fails, and a zeal and courage not to be overcome by difficulties. The flag of the covenant committed to their keeping, with the help of God, will never be suffered to fall, until in triumph it floats over a large, a peaceful, and a prosperous Christian community.

W. M.

NEWSPAPER STATISTICS.—Great Britain.—In Great Britain there are about 600 papers published. In London 160; in the provincial towns of England 232; in Scotland and Ireland 211. United States.—It is estimated that in

the United States there are about 250 daily papers published, and about 2,500 tri-weeklies, semi-weeklies, and weeklies, and that the aggregate number of copies of newspapers annually distributed through the United States is the enormous figure of 412,880,000. Russia.—The number of newspapers and periodicals now published in Russia is 154, of which 64 are published in St. Petersburg, 12 at Moscow, 5 at Odessa, 22 in the Province of the Baltic, and 50 in the rest of the Empire. Of those 154 publications 108 are in the Russian Language, 29 in the German, 8 in the French, 5 in the Polish, 3 in the Latin, and 1 in Italian. Belgium.—The number of periodicals—daily, weekly, and monthly—now published in the kingdom of Belgium is 180. Prussia.—From a statistical report of the periodical press in Prussia, it appears that up to June last year, there existed within the Prussian monarchy, 809 periodical publications of different kinds, political and non-political. Of newspapers there were 159 Conservative and Governmental, 201 oppositional, and 167 neutral, undecided, and wavering. There were 282 scientific, technical, and literary periodicals. Of the above number, 93 were published in Prussia. 21 in Posen, 82 in Brandenburg, 77 in Berlin, 55 in Pomerania, 131 in Silesia, 114 in the province of Saxony, 67 in Westphalia, 159 in the Rhine provinces. United States, 2,700; Great Britain, 603; Russia, 254; Belgium, 180; Prussia, 809; total, 4,440. In Prussia many journals have ceased to exist since the new Government decrees. In the United States, supposing the present population to be 25,000,000, our estimate gives 19 newspapers a year for every man, woman or child. In the British Empire proper a newspaper is published for every 12,000 of the inhabitants. In Belgium 1 to every 25,000 inhabitants. In Russia about three newspapers to each million.

DISCOVERY IN EGYPT.—The New York Commercial Advertiser says that a most interesting discovery has been made in Egypt. It is known that there exists in Mount Zabarrah, situated on an island on the Red Sea, a mine of emeralds, which was formerly worked by the pachas of Egypt, but abandoned in the last years of the reign of Mehemet Ali. An English company have solicited and recently obtained authority to resume the working of the mine, which is believed to be still rich with precious stones. Mr. Allan, the engineer of the company, while directing some important excavations in this place, has discovered at a great depth traces of an ancient gallery, which must evidently be referred to the most remote antiquity. Upon removing the rubbish, they found tools and ancient utensils, and a stone upon which is engraved a hieroglyphic inscription, now partially defaced. This circumstance proves the truth of the opinion expressed by Belzoni, on the strength of other indications, that this mine was worked in ancient times.

The nature and form of the implements discovered, and the configuration of the gallery, the plan of which has been readily traced, prove most conclusively that the ancient Egyptians were most skilful engineers. It seems from examination of the stone which has been discovered, that the first labours in the mine of Zabarrah were commenced in the reign of Sesostris, who, according to the most generally received opinion, lived about the year 1500 before Christ, and is celebrated by his immense conquests, as well as by the innumerable monuments with which he covered Egypt.

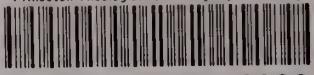
INCREASE OF CONVERTS IN BENGAL.—In the first ten years of missionary effort in Bengal there were 26 hopeful conversions; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; and in the present ten years the conversions are going on at the rate of between 2,000 and 3,000. These are strictly among the natives, not including the European and East Indian residents.

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